

The DEDICATION.

A
SERMON

Preach'd at the
CONSECRATION
OF
St. *ANDREW*'s Church
in *Penrith, Cumberland*;
March xvii. MDCCXXII.

By a COUNTRY DIVINE.

L O N D O N,

Printed for THOMAS CORNEY, Bookseller
in *Penrith, Cumberland. MDCCXXIV.*

THE DEDICATION

SERMON



CONSE

OF

ST. ANDREW'S CHURCH
in Farnham, Surrey

MARCH XXII. MDCCLXXII.

BY A CURATE OF THE CHURCH

LONDON,

Printed by T. & A. Green, 17, Pall Mall.
in which is inserted a MS. of the



T O

The Right Reverend

THE

Lord Bishop

O F

D E R R Y.

MY LORD,



HERE was an Age,
when some, who pre-
tended more than ordi-
nary Skill in *Mystical*
Learning, would divine after the
A 2 Event,

Epistle Dedicatory.

Event, (had it then hapned,) the CHURCH, *You* consecrated to Day, could not rise, till *You* arose, THE BISHOP, to deliver the Seisin of it.

To talk at this rate, like an *Adept*, for want of Thought (where Thought and Duty more gravely demand my ALL) is all *dawbing* in the Face of a Prophecy, before the best of Masters.

I am not so read, to decypher the Code of Secrets: But that a special Providence put the Solemnity into a Right Hand to sustain it, is, I conceive, a mutual Pleasure to *Your Lordship*, and every Good Gentleman within the Honour of *Penrith*.

On whose Account, (*Your Lordship* being, in some Sense, the Founder

Epistle Dedicatory.

Founder and Finisher of their Church,) it had been a wilful Breach of Trust, no less than a notorious Blunder in me, (as my weak Presence, and contemptible Speech, could not pierce thro' the popular hazy Air of the Palace of the great King,) to deny the Congregation a little Satisfaction under this *Address*, being so naturally led to a Dedication by the Title of the Discourse.

The sole Design of which is, to record to all Posterity, That, on *Sunday* the seventeenth Day of *March*, in the Year One Thousand Seven Hundred and Twenty Two, St. *ANDREW*'s Church in *Penrith* within the County of *Cumberland*, was consecrated by the Right Reverend *Father* in God, Dr. *WILLIAM NICHOLSON*, by Divine Permission, *Lord Bishop* of *DERRY*, sometime Bishop of this *Diocese* ;
where

Epistle Dedicatory.

where *Your* ancient *Cumbrians* still
claim the Honour of *Your* Birth, and
crave *Your* Blessing, implor'd on me
also,

HOLY FATHER,

Your Lordship's

Most Dutiful

17. Mar.
1722.

And Devoted Servant,

T. W.





JOHN x. 22, 23.

*And it was at Jerusalem, THE
FEAST OF THE DEDI-
CATION, and it was Winter.
And Jesus walked in the Temple in
Solomon's Porch.*



IN the Name of GOD;
to him and Happiness
may all our Dispositions
turn: Hither we refer
our first Beginning and
our last End. AMEN.

The Rebuilding our Churches is to our
own Edification, the Adorning of the
Gospel, the Beautifying our Faith; an holy
Symbol of the most High GOD we belong
to, a royal Mark of favourable Times, a
manly Confession of our Principles and
Prosperities: And the more sightly and
attractive is the Blessing, in all respects,
when

when it is free as our Religion, and perfect as our Freedom.

It must gladden our Hearts and greater our Condition, to lay it beside the low Life and hard Circumstances of primitive Christians, in point, either of Wealth, or Liberty. Our *Jewish* Ancestors too were mostly, prest Men in the Service of the Tabernacle: Their Estates were deep charged to furnish the Altar. But we, that are allowed *Straw for the Brick*, are under no such Exactions; are all Volunteers, whose Oblations are not to be valued, in the Lump, but by the neat Quality of the Mind: A Dispensation of that generous kind, which puts it upon no Man, whether he *can*, but whether he *will*, be happy.

This august amiable Dwelling, the Desire of your Eyes, is the Delight of ours; once begun and soon completed, is Matter of a lovely Contemplation. Arguments are Shadows, where Monuments appear: Among which I now cite, and shew, perhaps one of the fairest Churches in the Land; which reflects your Warmth, and resounds your Felicity; which answers agreeably to your Joy, and swells every Note of Glory to God on high, in *Earth Peace, and good Will towards Men*.

What

What the rare Humanist, and polite Master said of his fine Client; * *ut famam ingenii expectatio hominis, expectationem ipsius adventus, admiratioque superaret*, is no Anticipation of your Credit, for whom the Accomplishment of this last awful Work was reserv'd; whose Character improves still, more and more, in the sacred Dress, and encreases with your Numbers.

Not Zeal, nor Envy, can demand a more shining Instance of a noble Spirit, than the Preparation here, made to enthroned the Word of GOD. Your invincible Resolution, your unwearied Application, your weighty Charge and unexpected Discharge of it, (and, what may not be expected from united Hearts, hence, let the timorous World judge!) wherein the Materials are extraordinary, and yet the Workmanship exceeds the Matter, as much as your Conduct surmounts both; what Carefulness, yea, what clearing of yourselves, what Indignation, what Fear, what vehement Desire, and what Zeal! (all which try'd your Patience by Turns) in all things you have approv'd yourselves

B to

* *Gic. Orat. pro Arch. Poetâ:*

to be more than Conquerors, clearly, in this Matter !

O *Altar, Altar, and all ye Works of the Lord, bless ye the Lord, praise him and magnify him, for ever !* O all ye Saints, that can be excused half a Glance, the twinkling of an Eye, from the blessed Vision, review and compare the Iron Soil of your Pilgrimage with your happier *Britains ; Yours, in the Faith*. Your mortal Ashes, that want an Urn, are cover'd with Heaven : in Resemblance of which, your *Martyriums* rise to the Honour of your GOD and our GOD, at this Distance. So faithful and worthy is that *Saying ; The Blood of Martyrs is the Seed of the Church !* O, all ye *Prophets and Apostles*, ordain'd to fill this holy Place with the Light of your Heavenly Doctrine, who are represented to receive good News from our Country, with an Air of Pleasure ; be it notified unto you, we dare, and do, rebuild your Churches, tho' the Heathen furiously rage, and *some-body* pretends a vain thing ! *We* that stood amazed, by your Master, to see the goodly Stones and consecrated Things of the Temple, permit us to mingle this Congratulation with your past Astonishment !

To crown these Appeals, let us address the Author and Finisher of our Faith, the
Blessed

Blessed *Jesus*, whose Presence made the Glory of the latter *House* greater than of the former, (as much as this, kindly, outvies (not eclipses) the *other* with collected Rays; in whose Light we hope to see a Light, like the Star in the East, that will stand over the House, and Stream, when the last Sun is set, in Conjunction with *the Lord our Illumination*,) that he may delight to set his Tabernacle among us, and manifest himself unto us in this his Palace, as a sure Refuge.

By the Favour of GOD and *Your* Concord (which, singly, give small Beginnings a vast Increment) we, now see, and exult to see, The HOUSE of AGES finished in eighteen Months, the Glory of the Clime, and the Torment of them that have evil Will at *Sion*: Whose everlasting Doors we enter with Thanksgiving, to speak good of *His* and *Your* Name.

Tho' the Pass to Vertue be hard to get over, God forbid Men should offer that which cost them nothing. If Works of Piety trouble not our Mind, which makes the Work exceeding pious, they cannot affect our Fortune, which is insensible; nor Posterity, which has no actual Claim to our present Right, and is in this, prematurely happy, to want nothing but the Honour (with the *Expence*) of this Accomplishment;

plishment; has nothing to do, but serve God, gratefully, on your Foundation.

After all this Labour of Love, the Harvest will whiten in due Season: Only, it will be to your Vigilance, that an Enemy sow neither Teeth nor Tares among the cheerful Grain.

WELL! The Heat and Burden of the Day are over; and good Luck have you to rest and celebrate this Festival, in Imitation of the GOD of *Jews* and *Gentiles*, and by the Authority of the GOD of Christians on the like *Occasion*: *It was THE FEAST of THE DEDICATION, and it was Winter. And Jesus walked in the Temple, in Solomon's Porch.*

The Province here assign'd me, (and who would not be so happily employ'd every Day?) is to explain the Theme, and accommodate it and my self to the present Service.

In order to which, be it yet premised; to our lasting Pleasure were we entertain'd with an Historical Account, what Reverence is due to Churches from their Infancy, down to the Apostolick Age, by a dignify'd Hand, from this Cushion: To admonish us, we should not tread this Court with an incomposed Foot, in Allusion to the Eastern Custom of putting off their Shoes, when they came to Holy Ground.

In

In which Argument if I dip (being grateful to retouch it) it is only to commend our Memories, but much more that *Divine* Performance.

Before our Saviour's Passion, when he was to institute the blessed Sacrament, he (who knew what was in Man) sent his Disciples to a Person in the City, whom he describ'd, ready to receive them, and shew them the [*Κατάλυμα*] *Guest-Chamber*; a Guest, in the Parable, signifying a Christian Convert. Whence it is more than probable, that hospitable Man was acquainted with our Lord and his Communication, had entertain'd him and his Doctrine, before this Interview. There is something, (to give the *Jews* an easy Diversion,) in the *Original*, that sounds like a Dissolution of the first Ecclesiastical Polity: But I must not affront you with allegorical Divinity, (much in Fashion about the Time of *Gregory the Great*,) or put the Pedant, or Critique, upon it.

This, or some such *private* Oratory, among other * Names, might also be called,

* Ἀνώγειον. ἐμπραυτί. ὁ οἶκος ὃ ἦσαν. and, which explains all verbatim, ἡ κατ' οἶκον ἐκκλησία. A Church was known, under several Names, by the Greeks and Latins. To mention but two among the latter: Conventiculum, which if our Brethren be so acute, they may smell to be Roman; and since the Church is Catholick, and the Civil Powers Christian,

led, [ὕπερῶν] the *Upper-Room*, kept for the Christian Mysteries: A settled and determinate Place, well known to Strangers, of every Nation under Heaven, that would come over, as well as we do, the Way to our Churches. Thus, after the Ascension, the Apostles continu'd the Eucharist, Κατ' οἶκον, which need not be rendred *domesticatim*, from *House to House*; nor according to the *Cambridge Copy of Beza*; but, *in the House*, or *Domestick Chapel*, where they might communicate without Offence or Disturbance.

The *Severian Commentator*, who furnish'd our Age with extraordinary Notions, will hardly extend *breaking of Bread* to the Holy Sacrament, but only to civil Feasting, and a friendly Converse; of which the Communion is the best Security; [Acts 11. 42, 46.] But the Familiarity of the Disciples could not be capital, without some Overt-act, as *Baptism*, and the *Supper of the Lord*. The *Vulgar* translates it sensibly enough, [Κατ' οἶκον, *per domos*] intimating, they did communicate

lian, had better signify nothing. Titulus too was Latin for a Church. Pii Papæ Epist. ad Justum Viennensem. On this is the Canon founded, which allows no Person sacred Orders, without a Title; that is, unless he is provided of some Church. Can. 33.

nicate *Sacramentally*, about, or somewhere, sometimes in one Friend's House, sometimes at another's; for fear they should be surprized in the very Action.

'Tis no hard Task to quote sundry Verses wherein the *Proposition*, which gives all this little Umbrage, has a fixt limiting Power to † *Time* and *Place*: And common Sense may tell us, it was impracticable to set up the Christian Sacrifice in the Face of a *Jewish* Altar. Ancient Fathers agree it, the Usage was for the Disciples, *first* to say their Prayers with the *Jews* in the Temple, and *then* adjourn to the Mansion of some Believer, (not to every House in the Neighbour-row, where the Room, perhaps, was not convenient, or the Family to be trusted with their Safety,) there to give and receive the Holy Communion: And after, to refresh themselves with a Love-feast of such Things as they had, or were provided for them.

From which State of the Case (the Case being fairly stated) I would fain hope, none are so addicted to Singularity and Dissention, so abandoned to Reason, so lost to the Gospel, to the Honour and Interest of true Religion, so (finally) pre-
possess

† *Mat.* i. 20. *Luc.* xv. 14. *Acts* xv. 23. —xxiv. 12, 14. —xxv. 3, 15. 1 *Tim.* iv. 1. & alibi passim.

possest and prejudiced against the Peace and Practice of pure Antiquity, as to forge Pretences to justify a Separation, (since Christ and his Family, all and always join'd with the National Church (except (which, here cannot be pretended) in the Sacramental Part, which then was not there introduced) or defend Ignorance with Contumacy, that is, a less Fault with a greater.

When Prophecies began to bear, and the Empire became Christian, the Church laid in the Bosom of the State, and the State in the Arms of the Church: Then these Fabricks lifted up their spiring Heads into Heaven, to draw all Men unto them.

The Form and Parts of ancient Churches are veil'd under Names, too hard for common Apprehension; we have not proper *English* Words to express them all. You have more Satisfaction in your own Account, and the *best* seems equal'd in *this* Model.

The Text points to the *Jewish* Temple, which, at first had only two, and then three Partitions; the inner Court for the Priests, the main Body open at Top, and the outer Court for the People, which was cover'd upon Occasion. Hither our Lord retired thro' the Inclemency of the Weather, called *Solomon's Porch*, from the Founder;

Founder; afterwards repair'd like our Cloysters, Portico's, or Piazza's.

From this *Idea*, primitive Christians built their Churches (commonly) with three Apartments; *πρόναος, ναός, & ἑσυχία*. The two first Words are maritime Terms: Whence we still say, the *Nave* of the Church, being oblong like a *Ship*; a common Metaphor alluding to *Noah's Ark*, to save all righteous People. It will be therefore impolitick, and unmercifully done of them, who want no Talents to divide and sink the best Constitution, to object to us, *we* have more or fewer Contrivances, than in our ancient Churches; and this too (with a just Temperament of Passion be it spoken) by them that have none.

Here then (while others, with a false Steerage and falser Colours, fluctuate between *Scylla* and *Charibdis*, casting up Mire and Dirt) may you lay up beaten Oars and votive Planks, in Memory of the pleasing Toil. Tho' the Night has been long to you, and not many Stars appear'd, your perpetual Sun is now up; only be conjured to keep close to your Vessel, and there shall be no Loss of any Man's Life. You are embarked in a sound Bottom, (God and His Bishop are your Pilots, what then can you fear?) which
C by

by the Divine Grace, and your best Endeavours, will land you safe in *Abraham's Bay*.

Thrice was the imperial House of God built up, and thrice solemnly consecrated. The *first* Temple was built by *Solomon*, the *second* by *Zerubtabel*, and the *third* by *Herod*: Tho' that fitted up by *Ezra*, enlarged by *Nehemiah*, carried on to more Perfection by *Zerubbabel*, and finished by *Herod*, because of frequent Interruptions and Additions given it, for six and forty Years, did, and does commonly pass for the second Temple.

The *first* Consecration was perform'd by *Solomon*, the *next* by *Nehemiah*, and the *last* (being a Restoration-Service in our Sister Churches) by whosoever administr'd the Pontificate under *Judas Maccabeus*; the Festival continuing eight Days, which was to be perpetual.

When *Zorobabel* entred *Jerusalem*, he could not find the City within the Walls; scarce the Temple above Ground; at last he hit upon the Foundation, which he pray'd to arise, as great as his Power, as joyful as his Soul.

As to the *Maccabees*, descended from a Priestly Tribe, and usually known by the Name of *Chasmonees* before, they had their Title from the initial Letters
of

of a * Sentence (in the Cabalistical Way)
very familiar with them, which had

C 2

more

* The famous Sentence, referr'd to, was Judas's Motto, and is Part of the eleventh Verse of the fifteenth Chapter of Exodus. *Mi Camo-ka Baelim Jehovah. That is, Who is like unto thee among the Gods, O Jehovah. The later Jews affected Abbreviatures; of which Buxtorf, Grotius, and others, give some Examples. All Nations, Pagan and Civilized, have their Symbols upon their Colours. Thus the Roman Ensign was embroider'd with S. P. Q. R. Senatus Populusque Romanus. So, I. N. R. I. is Jesus Nazarenus Rex Judæorum. I. C. E. V. justa causa esse videtur. D. B. J. diis bene juvantibus. Abundance of these are in the old Roman Monuments.*

I had no reason to trust myself to the Solitude, in a strange Land; but am not so diffident to be ungrateful for the following Communication. "The Sentence is, Mi Kamoka "Baellim jedovad, (i. e.) Who is like thee among the "Gods, O Lord. The last Word is the Tetragrammaton. "In Rasche Theboth, the initial Letters, M. k. b. j. "Mem, caph, beth, jod, stand for the whole Sentence: "And the Rabbies say, Judas, of the Family of the Asmoneans, used this Abbreviation upon his Standard, when, "as General, he fought with Success against Antiochus; "whence call'd Maccabaj or Maccabeus, by putting in "Aleph after Beth." Thus was I lately admonished by an authentick Hand, and mighty among the Orientals, worthy to succeed that Confessor, the Founder of Queen's College in Oxford. To these I add the Authority of Socrates Scholasticus from the English Valesian Edition: That Constantine the Great, before his Conversion, upon his Descent against the Tyrant Maxentius, being very curious what Deity he should make the Tutelar and Stator of his Army; in the Face of the Heavens, a little after Noon-tide, he saw a Pillar of Light like a Cross, with this Inscription on it, EN TΩTΩ NIKA, in hoc (signo) vince, Be thou Conqueror in vertue of this Banner: Which, as Christ directed him, in a Vision the Night following, was the Imprese of his infallible Trophy, ever after. Lib. 1. Chap. 2. Thus I remember our own immortal Dr. MILL had this Impronto, nisi in cruce. Gal. vi. 14. Such a Faith, or Fancy has led all the World to various Imitations

more Charms in it, than the Power of Magick.

When *Judas*, that Sword of the Spirit, and Thunderbolt of War, had routed the Forces of *Antiochus Epiphanes*, immediately he purged the Temple, remov'd the old Altar of *Holocaust*, which the Tyrant had defecrated by setting the Idol of *Jupiter Olympius* upon it, and rear'd and hallow'd a new One in its stead.

Having shook off the *Syrian Yoke*, the *Jews* used, what they got, a religious Victory. This was the Face of their Ecclesiastical Affairs, about a hundred and sixty five Years before our Saviour; in which Narrative I have not amused you with *Æra's*, *Olympiads*, nor the dim Roll of Monarchs, (since the Learned are so mad, they cannot agree about their Kings,) and so leave it to Heads better turn'd to Cyphers; being ever ready to submit my Opinion to Matter of Fact, unclothed and in its right Mind.

Eight Days did the Temple blaze from Year to Year; and twice eight Times did they bathe the Altar with an Oblation of great Gladness. The Anniversary they named, The ENCAENIA, a *Renovation* or *Renewal*: Which being put (*technical-ly*) in the Plural, denotes that Formality was the Restitution of the Temple to its
pristin

pristin Sanctity, and the Altar to its Use and Protection. The whole Family of the Word is of the Spiritual Kind; thus St. Paul (*Heb. vi. 6.*) ἀνανεώσας ἐς μετάνοιαν, *enceniare, to renew to Repentance*: From the Sensinens and Influence of which Verb, St. Austin made it free of the *Ecclesiastical Latin Tongue*.

From this Original are derived Country-Wakes and Feasts, in Memory of the Consecration of Churches and Chapels; and, believe it, the Custom would be more laudable, if to the Piety of the Design, Men of Condition would join their personal Charity, to let the Poor taste and see what it is once to live. Such an Opportunity drew our Saviour to honour the Altar with his Presence, when he was *the unknown God* of it: Which became a Rule to the Christian Church, that where the Altar was remov'd, there should be on course, a new Consecration: The Particulars of the Rite being laid down, as early as the second Century, by *Hyginus*, Bishop of the *Roman See*: And it is to the Honour of the *Irish Church*, that she has two or three publick Forms to embrace and bless every such Occasion.

Instead of arguing, (towards the End of my Time,) for which there is no Necessity, because all may be convinced, that
measure

measure your Faith by the Work, as we doubt not your future Conduct will be all of a Piece; from these Strictures may be inferr'd your Justification of this *Day's Office*, (i. e. of *Time* and *Duty*) and more Consequences than I mean to prosecute.

I. *First*, Lawful Powers may appoint Holy-days, in Remembrance of publick Blessings. Our *jure divino* Men in Spirituals, are not always so in Morals; tho' they can keep the Sabbath on the *first* Day of the Week, like us, with a safe Conscience. Litigious and wilful is the Mistake, to admit nothing but with an expresse Order for it in the sacred Page: As if we were bound to renounce our Reason, and the *Cartesian Principle* [*to doubt of every thing*] were *Gospel*; as if God were obliged, like a Monitor, to attend and prompt us, when to act, and when to suspend in all Emergencies; who has told us, when, and where, and how, to exert ourselves a few Cases, the rest in a summary Way, at the Discretion of the Church, by the Analogy of Faith, but not in such a Latitude, that *every Man may do that which is right in his own Eyes*: Nay, we shall be thought but wooden Agents, if we cannot employ ourselves about our Father's Business, without new Instructions, without

without the Orders of the Day writ out, and sent us from Heaven every Post.

What Injunction had our Forefathers for the *Dedication*, or the Feast of *Purim*? Both of human Growth, yet no Works of *Supererogation*, nor within a *Premunire*; but hang upon the supreme Law, as our Stars do upon Heaven, invifible to our *Antipodes*. They are indeed Commands *in* Scripture, but not Commands *of* Scripture: Which our Saviour was fo far from excepting out of the general Rule, that in his own Person he countenanced the former; and tho' at every Turn he cut short the *Scribes* and *Pharifees*; yet by faying nothing againft *this*, does ftill licenfe the Practice. All this is no Bar to,

II. *Secondly*, The Vindication of the like Ceremony before us, at which our Lord himfelf affifted throughout, fome-time in *December*. Cold and frozen are they as Winter, ftiff and rigid as the North Pole, who cannot bend to this Duty, to blefs and be bleffed by their Holy Mother, to pray for her Peace, and wifh her Pro-fperity.

To obferve to us, *we must not do as the Jews did*, in grofs, is too general; which may be revers'd with more Senfe and equal Complaisance, by unfaying, *we must*. Or, that

that we must do *nothing* they did, is just *nothing*, but confute themselves with Famine: I wish to God, that not only I, but all that hear me this Day, were as sincere and soundly attach'd to our Profession, as many of them were to *theirs*, as happy at the End of it, and that our Souls may be with theirs. Or, that we *may*, upon the Matter, wave the Institution of this joyful Day, (by which, I suppose, some are got into *another Gospel*, that are school'd to burlesque the Scriptures) and so leave it to Chance, or *Fortune* the great *Diana* of the *Ephefians*: Be it confess'd, we may; but to be sure we *ought not*, so long as the Case in special is secured in the Text, and will be Canonical, while the mighty Word of GOD prevails. Such impotent Throws parry we off under this Guard, and repel the Weapon upon their own Pates, by observing back again; they, who do every thing they *may*, do many things they *should not*, and leave no fewer things *undone*, which they *ought* to have *done*.

Time and Place are Circumstances of absolute Necessity in all divine Performances: And our Comfort is, if Benediction be a meer *Ceremony*, it is a blessed One. Ceremonies are the Fences of Religion, and so necessary, that our new
Masters

saith the Lord of Hosts ? Because of mine House that is waste ; and ye run, every Man to his own House. Therefore the Heaven is stay'd from Dew, and the Earth is stay'd from her Fruit. Hag. i. 9.

There is *Atheism* in the Breach of every Commandment. The Contempt, or Neglect of Religion (whatever it was) has brought down fore Calamities on the Prophaners of it. An Instance of which we have in the most exact * *Connexion of the Old and New Testament*, under the Title of *Cambyfes* ; who, having run his Dagger into the Thigh of *Apis* (a pyed Bull) under which, *Osiris*, the chief God of the *Egyptians*, was worshipped, which died of that Stab, himself after died of a slight Wound in the same Part by his Sword falling out of the Scabbard ; which the *Egyptians* recorded as a just Judgment for the Murder of their *brute* God. It seldom happens (saith my *Learned Author*,) in an Affront given to any particular Mode of Worship, how erroneous soever, but Religion in general is wounded thereby. There are many Instances, wherein God has very signally punished the Prophanations of Religion in the worst of Times, and under the worst Modes of Heathen Idolatry.

MEN,

* *Dean Prideaux. Par. 1. Anno 522. Pag. 173.*

MEN, FATHERS, and BRETHREN! Whoever places the Sermons of our Lord in every Light, in which they shine like his Transfiguration, will find a prime Part of them to be personal Applications, full of Peace. What the Apostle said of the *Thessalonians*, that they were his Hope, his Joy, and Crown of rejoicing; tempts me to add, in the same Strain of Glory, *Ye are our Text*; if ye can read, *unmoveable*, the Affectation of the *Scribes* and *Pharisees*, in point of Precedency; if ye can hear the *Presumption* of the Mother of *Zebedee's* Children, (like a roaring *Hurricane* in the ragged Mountains, or the proud Waves of an high Sea,) with a sedate easy Mind.

Proportion is a common Rule, but *frank Charity* should go higher, and *Peace* is the Word. *Authority* was a Right of *Benefactors*: *Honour to whom Honour*, and the *Right Hand of Fellowship*, are Pieces of natural Religion all the World over. There is no such Custom, as Contention in the Church: Let no Tool be lifted up in thee, henceforward, for ever; wasting, nor Destruction within thy Borders! *The Lord is in his holy Temple, let all the Earth keep silence before him.*

It was a melancholy heavy Sort of a Piety the poor *Jews* sweat out, thro' the

Babylonian Captivity ; their Devotion was set to a flat and dismal Key, when they (*but*) remembred thee, O *Sion* ! Now under your *local* Encouragements, there is room to hope, Religion will revive with your Church, insomuch, that the Spirit and Glory of primitive Times may again dwell in our Land : That we shall not walk into the Fields, but we shall hear the *Plowman* at his *Hallelujahs*, the *Mower* at his *Hymns*, and the *Vinedresser* singing *David's Psalms*.

How charming, like a new Heaven, was the *Natalitial* of the Church in *Jerusalem* under *Constantine* ! What a glorious Sight of Bishops, with a Floud of Men and the Flower of Youth from all Quarters ? How decent and majestick the Service, what Peals of Joy and *Hosanna's* of Praise ? What Expressions of mutual Respect and Charity to the Poor ? How entire the Harmony of all Ranks, how divine the inaugural Orations ? If then we copy their Manners, freshen and illustrate *this*, with their *Festivity*, we shall be as a City at Unity in itself ; and *what is lacking on my Part, you have supplied*.

It would be infinite to harangue this awful *Dome*, its Founders and Benefactors : The true Method of which is to bear

bear off *Modesty*, and leave that sensitive Plant of Vertue untouch'd ; to confess, ingeniously, it cannot be done by *this* Hand. Wherefore we rest the Burden with your Counsels, till every Man have Praise of God : When, for sure, we shall find Heaven a fine Place, since this Church is become so exceeding glorious.

Thus far we have not stretch'd any Rule of Truth : Nay, had we not confess'd, had we not declared, had we not proclaim'd your greater Piety, than you make a Merit, in this Sanctuary, *the Stone out of the Wall, and the Beam out of the Timber* would reprove me.

From this *Decad*, so auspiciously begun, may you proceed (if Men can go farther than Perfection) to your *Tricennialia*, the Acts and Feasts of your thirtieth Year. From this *Epoch* we date your *Fame*, your *Freedom*, your *Felicity* : And plant them in Wreaths, about *Jachin* and *Boaz* (your Pillars of the *Cloud* and *Fire*) as the best Drapery to adorn these *Columns*, and be adorned by them for ever. What farther Honour is due to the *Builders* above the *House*, the last Scene will discover ; which, tho' it overtops its humble Sisters, yet promises them a future Resurrection, and
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their Friends Immortality. In your civil Style, you are placed within the Verge of *Honour*; but your CHURCH is your real grand HONOUR: late may it stand, and standing flourish, till nor Time nor Art have a spare Point, a Fraction, to add to the Eternity; *Nor let the Gates of Hell prevail against it.*

Blessed may your Dead be, that have died since the laying this Foundation; who carry a Testimonial of Reverence for the Sanctuary in their Hand, to the last Tribunal, in the Faith of St. *ANDREW*, sealed with this Church; which, tho' it bears the Name of that venerable Man for Distinction, in Memory of his Graces, is, nevertheless, *Κυριακή*, with GOD's Aspiration, the Church of the Lord: And may you never leave it nor forsake it, more than the blessed *Jesus* does the House of Prayer, till he calls you up in State to *Jerusalem* above, who will himself be your exceeding great *Reward*.

In whose tremendous Name, if any previous *Questions* are asked your deceased Friends, and this be *One* to the Spiritual Stranger, "*What Condition was my House in, in your World, when you left it?*" These Pillars be Witness:
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Their Hearts shall not reproach them, nor *Jews* nor *Gentiles* rise in Judgment to condemn a Soul, upon this Establishment in this Article.

Whatever Difficulties might attend this noble Undertaking, not ignobly completed, GOD be thanked, you wanted no *Rescripts*, you had no *Edicts* against you, no *Balls of Fire* from the Foundation, to blast the Design: So that now you have little more to do, beside your *constant* Attendance, than to subdue or keep your Temper; that is, *in Patience to possess your Souls*. And the good Lord pardon every one that prepares his Heart to seek God, the Lord God of his Fathers, tho' he be not cleansed according to the Purification of the Sanctuary. 2 Chron. xxx. 18.

As GOD has an Altar in every Christian Heart, 'tis hoped they are hallow'd beforehand, the better to breath upon this Dedication: *Holiness becomes his House for ever*. This is the *Birth-day* of the Church, the Celebrity of which is vocal enough to raise the Spirit of a *Constantine*, an *Eusebius*, had we not a *Christian King* over us, and a *Consecrating Bishop* present, into whose Hands, as a prime Minister of the most High, with meek Heart and due Reverence, you sur-
render

render this Church with the Appurtenances, and *He* the same to Almighty God, for ever and ever, for the Use of your Prayers, and all the Offices of true Religion, for the preaching HIS Word, and administering HIS Holy Sacraments. And then (as these must give your Dispatch, and my Service, a reputable Conclusion,) *Happy are the People, that are in such a Case; yea, blessed are the People, who have the Lord for their God! For from THIS DAY will I bless you, and from THIS PLACE will I give Peace, saith the Lord of Hosts. AMEN.*

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